

THE
GAINES
OF SEEKING
GOD.

In two Sermons, preached in the
Parish Church of VVEST-
MINSTER:

By Christopher Styles.

ECCLVS 33. 16.

*Bchold, how I haue not laboured only for my selfe, but for
all them that seeke knowledge.*



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OF SEEKING

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In two Sermons, preached in the

First Church of W. 27

MINISTERS

By Stephen S. S.

For 1833

Printed by S. S. S.

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TO THE RIGHT
Honourable, Sir HENRY HOBART,
Knight and Baronet; Lord Chiefe
Iustice of his Maiesties Court of Com-
mon Pleas, and Chancellour to the
PRINCE his Highnesse: all spi-
rituall Graces, temporall Blessings,
and eternall Happinesse be
multiplied.

RIGHT HONORABLE:



Pon the assurance of
some interest had in
your Lordships fauor
(which I hope I haue
not vtterly lost) thogh
it bee long since I was
knowne vnto you, yet
because you were my
first good Master, vn-
der whom I serued, in
your Church at So-
merton in Norfolke, by the space of foure yeeres; and
A 2 more,

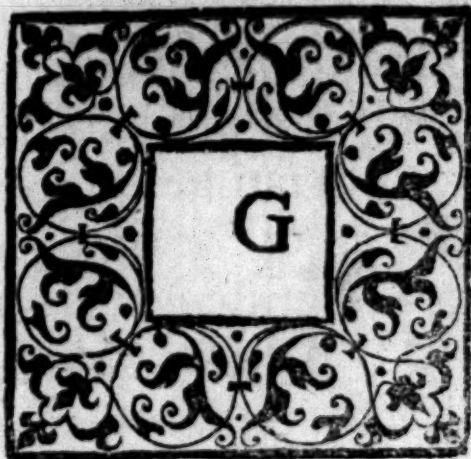
The Epistle, &c.

more, till God provided for me a good Liuing in another place, which now I haue vnfortunately left; And now hauing a small meanes to liue vpon by my great paines in the Parish of *Westminster*, being so neere to your Honour; and being requested to put this Sermon in print, I am bold (as well to satisfie my good Friends requests, which were hearers of the same, as for the benefit of all well-disposed Christians) to commend the same vnto your Lordships fauourable acceptance, for by your Honorable countenance I hope to reape much comfort for this my small labour, I ayme at no other end in this Enterprize, but to shew my thankfulnesse to your Honour, and to all my charitable Neighbours, therefore if rash and riotous Censurers, be neuer so enuious in their talke, against these my weake beginnings, yet if your Lordship be pleased, to grace my good meaning, with your Honorable countenance, I shall bee bound to pray daily for the continuance of your Lordships health and prosperitie, and will euer remaine,

*Your Lordships daily Orator and
most dutifull Seruant,*

CHRISTOPHER STYLES.

To the Reader.



Entle Reader, if with a godly mind thou seekest onely to profit and comfort thy soule, and not by vaine and idle cauels (Nodum in scirpo quærere) to find a fault not offered: I wish this Booke may be to thee as Rachel and Leah were to Iacob, fruitfull, and delightfull: and this I certifie to thee. I did not rashly, but verie timorously, vndertake this burthen to content my friends, and could not be so much encouraged by many, as I was discouraged in my selfe: At last resolved, because the Method of my Teaching herein is only by way of exhortation, Paraphrastically expounding euery word of my Text (which is not the most vnprofitable way whereby the hearer may be edified) therefore I thought it might be acceptable, and this made me the bolder to satisfie my Friends desires, and publikely to make my selfe acquainted with your Christian Carriages: Well-minded people will not deny my common Courtesie (that is) to iudge of my labors as if they were their owne: and this is all I aske.

C.S.

2001



THE GAINES OF SEEKING GOD.

PSAL. 69. 32.

Seeke after God, and your soule shall live.



He Booke of Psalmes
is a spirituall Librarie,
whether the whole
breadth of Scripture
may be reduced for au-
thority of the Scripture
contained in this Book,
we find it admitted in-
to the Church, as a
Booke of absolute Di-
uinitie : and so approo-

ued throughout the New Testament.

This Psalme out of which I haue chosen my Text,
is a lively description of the passions and patience of
Christ, and his members (the Church.)

These

These words which I haue chosen for my Text, are an holy instruction left for all Posterities, wherein they are shewed the gaines of seeking God; whatsoever else we seeke for, our labour is but lost, but in seeking after God, we shall enioy the fulnesse of all true comfort to our soules, which only is in God; then seeke after God, and your soule shall liue.

In these words of my Text, two things are to bee obserued, first, a precept, (seeke after God) secondly, a promise, (and your soule shall liue.)

In this precept also, three things are to be considered. First, how we should seeke after God, and that must be (*debito modo*) in the right fashion and order.

Secondly, when wee should seeke him, and that must bee (*debito tempore*) in a fit and right time.

Thirdly, where to seeke God, and that must bee (*debito loco*) in the right place.

Of these points only I purpose to entreate at this time, reseruing the other part, which is the promise, vntill another Sabbath.

For the first part of the precept, how wee should seeke God, nature it selfe will teach vs, if wee haue lost a Jewell which was most deare vnto vs, first, to seeke it in sorrow for the losse: secondly, with diligence to regaine it: thirdly, with constant perseuerance till we haue found it.

Oh, then let not the man endued with grace, plead ignorance in seeking God, but, first, *lacrimabiliter*, mournfully: secondly, *diligenter*, faithfully: thirdly, *perseueranter*, constantly in perseuerance, neuer giue ouer vntill you find the Lord.

The

The blessed Virgin *Marie* returning homewards from the Feast, and not finding him whom her soule loued (the child Iesus) went back again to *Ierusalem*, & sought him, saying, *Ego & Pater tuus dolentes querebamus te: Thy Father and I, haue sought thee sorrowing.* And thus recouered shee the Iewell of her ioy.

Luke 2. 48.

The ryotous Prodigall, hauing wasted all the Treasure, by which he should haue liued, and now remembring, how in his Fathers House the hired Seruants had meat enough, and he was readie to perish for hunger, hee sought his Fathers loue againe, mournfully confessing, and saying, *Father, I haue sinned, &c. and so was receiued, with feasting and ioy.*

Luke 15. 18

Marie Magdalene, out of whom Christ had cast seuen Devils, and was the only friend and comfort of her soule, when shee came to the Graue, and found him not there, shee bowed her selfe into the Graue, and wept, because they had taken away her Lord, and she knew not where they had layd him; and in this sorrowfull seeking, she found him to her great comfort.

Iohn 20. 13

Iesus himselfe while hee liued in the World was neuer seene to laugh, but often weeping.

Wise *Salomon*, in the depth of his Diuinitie, said vnto mirth, what aylest thou? & to laughter, thou art mad? Oh blessed Iesu, how should I thinke to find thee in pleasure and ioy, whom thy Mother could scarce find with teares.

Eccles 2. 2.

Take heed therefore, you that feast it with *Nabal*, braue it with *Haman*, and carouse it with *Belshazzar*, and reuell with *Herod*, not at all regarding to seeke the Lord, lest the Lord on a sudden, deale

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with

with you, as with them, and turne your feasting into fasting, take the cup from your mouth, and fill you with spuing, turne you out of all your iollitie, and ha- uing perpetuall shame vpon you: this can God, and this will God doe, if you doe not humbly preuent his Iudgements, seeking to his mercie mournfully. Gods Wordes preuaile much with men, and more with God, but teares constraîne compassion: our sins are cause enough to weep for. *Melt then your hearts in sorrow for your sinne*, as holy *Dauid* did, whose heart in the midst of his bodie, was euen like mel- ting Waxe: that God may quit your soules with peace, and seeke him (*lachrimabiliter*) mournfully.

Luke 15. 8.

Eccles. 9. 10

Secondly, in seeking after God, we must vse faith- fulnesse, without slothfull negligence, and seeke him (*diligenter*) diligently, as the woman in the Gospell seeking her Groat that was lost, did light a Candle and sweepe the house, and sought diligently vntill shee found it. And as *Salomon* the wise Preacher hath taught thee, All that thine hand shall find to doe, doe it with all thy power.

Ier. 29. 14.

Deut. 4. 29.

Pro. 10. 26.

And as *Dauid* seeking the Lord, did seeke him with his whole heart, *For you shall seeke mee with all your heart, and I will be found of you*, saith the Lord. *And if thou seeke the LORD with all thy heart, and with all thy soule, thou shalt finde him. For as Vi- niger to the teeth, so is a slothfull body to them that send him.*

Pro. 23. 31.

Ier. 48. 10.

Therefore the sleeper shall be clothed with ragges, and he is denounced accursed that doth the worke of the Lord negligently: *The Lord loueth a cheerefull giuer,*

giuer, (as *Zacheus*) and will be found of them that seeke him diligently, that is, faithfully.

But such is the madnesse of this rude age wherein we liue, and the blindnesse of worldly minded men, that they esteeme no labour too much, in seeking after worldly gaine, which cannot profit them: and in seeking after the pleasures of this life, which may much annoy them, but will not step one foot towards Heauen, with an holy desire to seeke after God. In whom is the fulnesse of all true felicitie. The Apostle complained not without a cause, *That all seeke their owne, and not the things of Iesus Christ*, but if thou desirest to finde Heauen, seeke after God by Iesus Christ, who is gone thither before to prepare a place for you, and seeke him (*diligenter*) with all your hearts, diligently.

Phil. 2. 21.

Thirldy, wouldst thou finde the Lord, thy only Comforter, seeke after him, (*perseueranter*) constantly with perseuerance, and bee not weary of well-doing, for in due season yee shall reape, if yee faint not, therefore seeke the Lord and his face euermore. *As the Spouse neuer ceased to seeke him whom her soule loved, till she found him and tooke hold of him, and left him not.*

Cant. 3. 4.

A Ship that hath made many a faire venture on the Sea, and after perissheth in the Hauen, brings losse and sorrow to the Owner, that hoped for gaine. And a Souldier that fainteth before the battaile be ended, must expect shame and death in stead of Victorie: So he that seeketh after God, and faileth in his intended course, before hee finde him, must needes

Apoc. 2.10.

bring losse and sorrow to his soule, and expect confusion for saluation. For the Crowne is giuen only to the Conquerour. *Be thou faithfull vnto the death, and I will giue thee the Crowne of life*; the fire of Gods Altar must neuer goe out, so the zeale of a constant Professor must not be extinguished by worldly care. *No man that putteth his hand to the Plough and looketh backe, is apt to the Kingdome of God.*

Luk. 9.62.

Gen. 19.

Col. 3.1.

Col. 2.20.

Psal. 1.4.

Psal. 112.8.

Philip. 1.6.

Psal. 51.17.

Luke 21.36

1. Cor. 10.13

Remember *Lots* wife, who for looking backe, was turned into a Pillar of Salt: And hauing once begun to seeke after God, and to seeke those things which are aboue, where Christ sitteth at the right hand of God, why as though yee liued in the World, are yee burthened with traditions: The Prophet testifieth that the life of a righteous man shall neuer fade; and that the heart of a righteous man shall neuer faint; if his faith were enioyned to seeke after God, through all the fierie tryalls of this World, and all the fierie flames and torments of Hell, it would not sticke at the condition, being before with confidence perswaded, That he that hath begunne this good worke in him, will performe it vntill the Day of Iesus Christ. Thus must you seeke after God, with a sorrowfull heart, which he shall not despise; you must seeke him diligently that you may bee counted worthy to escape all those things that shall come to passe.

And that you may stand before the Sonne of man, ~~and~~ you must seeke him with perseuerance, and neuer giue ouer for any temptation, lest you fall away, for God is faithfull and will not suffer you to be tempted aboue that you bee able, but will euen giue the issue with

with the temptation, thus: Thus, to seeke the Lord, alwayes longing after the God of our saluation, wee cannot chuse but finde the comforts of his graces in our soules, and bee assured to bee deliuered from the power of darknesse, and to bee translated into the Kingdome of his deare Sonne, whether hee bring vs all, that hath so dearely bought vs with his precious bloud, euen Iesus Christ our Lord and only Sauour, *Amen.*

Col. 1. 13.

Thus you haue heard the manner how to seeke God: It followeth whereby we may learne the time when to seeke God, which is our second obseruation in my Text, as in the time of sinne; the lusts of our owne concupiscence led vs astray from God, so now in the time of grace, through the preaching of the Gospell, being led by the Spirit in the light of faith, wee make haste to returne and seeke after God in whom alone we may find true rest vnto our soules (*debito tempore;*) in a conuenient time. And as at all times, and in all places, it is meete to seeke vnto God, *Of whome, and through whome, and for whome wee liue and mooue, and haue our being.* So wee are taught in holy Scriptures, of three times most conuenient to seeke after God; First, (*Dum dies est:* Secondly, *dum praesens est:* Thirdly, *dum misericors est.*) First, while it is day, *Nicodemus*, though hee was a Ruler of the *Iewes*, and a Teacher in *Israel*, hath this Record left in Scripture against him, that hee came to Iesus by night.

Iam. 1. 14.

Rom. 11. 36

Iohn 3. 2.

And the Spouse in the *Canticles* confesseth, why she could not finde her Loue, that is, because shee sought

Cant. 3. 3.

Iohn 9.4.

Psal. 130. 5.

Psal. 63. 1.

2. Chron. 33

3.

Psal. 95. 8.

Esa. 55. 6.

sought him by night, and our Sauour himselfe teacheth, *The night commeth when no man can worke.* In the night of Ignorance wee are more prone to seeke after Error, then the Truth; In the night of sinne, we seeke for the things that please men, and not the things that please God, and in the night of death, we shall not bee able to seeke at all: *For who shall giue thee thanks in the pit?* therefore holy Dauid, longing for the God of his saluation deferres no time, *But flyeth to the Lord before the morning watch, and promiseth early to seeke after God:* King Iosia, when hee was but yet a childe, began to seeke after the God of his Father Dauid. Verily, the children of this World are wise in their generation, obseruing dayes, and moneths, and yeeres, and times, and shall the sonnes of men harden their hearts; God speaketh by his holy Prophet, *To day, if you will heare my voyce, &c.* and shall wee harden our hearts to day, and let sinne grow till to morrow.

Shall wee giue the crop to Satan, and set God to gleaning, who knoweth if he shall liue, repent, or escape. Suddenly may his wrath bee kindled, and in the time of vengeance he will destroy. Our Life is the Way, Heauen is the Countrey: here make thy peace with God, that he may receiue thee there, vnto euerglorie for euermore. Thus seeke to God while it is day.

Secondly, to seeke after God (*debito tempore*) in time of oportunitie, is, while he is present, as the Prophet saith, *Seek the Lord while he may be found, and call upon him while he is nigh.* It is an excellent example to

vs,

vs, in obseruing the fittest time to seeke God, if wee consider the complaint of the Spouse in the *Cantic*. saying, *It is the voyce of my Beloued that knocketh, saying, open to me, my Sister, my Loue, my Dove, my Vndefiled, for my head is full of dew, and my lockes with the drops of the night* (all blessings and happinesse are now to bee receiued at the hands of God) *whilest hee is present.*

Cant. 5.2.

But whilest she rose to put on her Coate, her Beloued was gone, I sought him (said shee) but I could not finde him, I called him but hee answered not: So the foolish Virgins had the doore shut while they fetch Oyle: This World is the seed place, Heauen is the reaping place, here they that sowe in teares, shall reape their ioy in Heauen; as this day leaues vs, so shall that day finde vs; now God is present vnto all, then only vnto his: *I goe my way and ye shall seeke me, and yee shall die in your sinnes, for whither I goe, yee cannot come.* Now, therefore seeke to follow after God, most sweet, most mightie, & most wise: therefore he will receiue vs gently, (*Eum qui venit ad me, non reijcio foras*) Hee that commeth to me, I cast not out of doores: most mightie, all power belongeth vnto God, he will defend vs stoutly, *If the Lord be on my side, I will not feare what man can doe vnto me,* most wise, so he will lead vs vnto happinesse: because you haue followed me in the Regeneration, *You shall sit vpon twelue Thrones, and iudge the twelue Tribes of Israel,* as a stone cast vp, rests not but in the center: so let all them that are cast forth into the world, not rest, but in the Lord.

Verse 6.

Mat. 25.10

Iohn 8.21.

Psal. 118.6.

Mat. 19.28

(*Domine fecisti nos ad te, &c.*) O Lord, thou hast made

made vs for thy selfe, and we can find no rest vnto our soules, but in thy selfe: Art thou sicke of sinne; *The whole need not the Phisician, but the sicke; I came not to call the Righteous, but Sinners, to repentance.* Art thou oppressed with pouertie, cast all your care on him, for he careth for you? The Earth is the Lords (which if he giues thee not, he hath reserued Heauen for thee) a happie exchange! Art thou grieued with disgraces; the rebukes of the foolish, the scorne of the wealthy, and the disdaine of the proud, hee brings thee glorie for thy shame? Therefore open the gates, O ye righteous, and the King of glorie shall come in, while he is present: what wouldst thou haue that thou maist not? what wouldst thou be that thou canst not? if now thou seekest after God, who is able to giue all things, and will deny thee nothing whilest he is present, (*Nunc vacatur Deus negotijs nostris.*) Now God hath taken time to heare our complaints, to plead with man, and to furnish the lower World, and all things contained therein, with the rich blessings of his loue; whilst therefore he is present to heare thee, whilst he is present to helpe thee, absent not thy selfe by sin; but seeke after God whilest he is present with thee.

Thirdly, if you will seeke after God (*debito tempore*) faile not to do it (*dum misericors est*) while he is mercifull. He that hath a suite to his King, will obserue a time when he may find him best pleased; now is the time of mercie, now euery one that seekes God faithfully, shall find him ioyfully, but when he hath begun to iudge in Righteousnesse, that shall bee the time of Iudgement, not of Mercie: When the good man

man of that house is risen vp, and hath shut too the doore, and yee beginne to stand without, and to knocke at the doore, saying, *Lord, open vnto vs, hee shall tell you, I know you not, whence yee are, Depart yee workers of iniquitie, there shall be weeping and gnashing of teeth:* yet therefore let him that hath continued in sinne, ten, twentic, thirtie yeeres and more; turne vnto God that he may haue mercie vpon him, for yet will the Lord waite that hee may haue mercie vpon you, and be exalted for his compassion; and surely great is the mercie of God in expecting our conuersion, for he would not beare with the *Angels* but cast them downe from Heauen suddenly like Lightning, for but once sinning against him; he also banisht the first man out of Paradise for breaking one Commandement: but hee hath borne with vs a long time, and we haue broken all his Lawes, still expecting our conuersion till our last age. (*Nolo mortem peccatoris*) I will not the death of a Sinner, therefore cause one another to returne and liue, but he that will not bee conuerted, and because sentence is not speedily executed against euery euill worke, doth fully set his heart in them to doe euill, shall surely suffer the greater Iudgement.

Luke 13.25

Esay 3.18.

Eccles.8.11

(*Nam quos hic diu longanimitate portat, Illos Deus grauius damnat*) The longer God forbeareth a sinner, the more grieuous shall his punishment be at last, as in the examples of *Pharaoh*, *Sodome*, the olde World, and the *Iewes*. Now cryes *Iohn the Baptist*, *Make straight the way of the Lord, this is the time of mercie.* Now cryes *Iesus Christ*, *I am the doore, by mee, if any man enter in, he shall be saued.* Now doth the Spirit
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Rev. 22. 17.

and the Bride say, *Come, & let him that is a thirst come; and let whosoever will, take of the water of Life freely; For, behold, I come shortly, and my reward is with mee, to giue euery man according as his worke shall be:* (who will not be drawne by loue, shall bee driven by feare) now God punisheth man of his mercie, that so hee might conuert him to himselfe: the euils which wee suffer in this life compeld vs to go vnto God: happy is that miserie that vrgeth vs to be better. Those whom Christ hereafter (if they continue in sinne) will punish with confusion (if they repent) hee receiuethe them here with mercie, to the end, hereafter, to crowne them for euer with glorie, as he did *Mary Magdalene*, repenting: The prodigall confessing, the Disciple denying, and the Thiefe of the Crosse conuerting, Lord, teach vs so to number our dayes, that wee may apply our hearts vnto wisdom, and turne to thee in time, while the day of our life shall last, and while thou art present, in thy fauour towards vs. And whiles thou art a mercifull God vnto vs, and thus seeking, so let vs find thee for euermore, *Amen.*

1. Kin. 19.
11.

Now you have bin instructed in the manner how to seeke God, and the time when, It followeth necessarily, you should learne the place where to seeke God, which is the third circumstance of our first obseruation, seeke him in (*debito loco*) in the right place, God is not in the strong wind of pleasure and delight, that makes so many swell in vanitie: God is not in the Earth-quake of couetousnesse, which puts the soule in danger of a dismall downfall: God is not in the fire of sloth, that consumes the soules estate in grace, by
lust.

Iustfull cogitations, but in the soft stil voyce of Humilitie, Contemplation, and Prayer; therefore to seeke him in the right place, *Search the Scriptures, and they shall tell you of me.* Inquire there and thou shalt finde him (*In praeceptio humilitatis pauperibus*) In the Manger of Humilitie, presenting himselfe to the poore (*In deserto contemplationis vigilantibus*); In the Wildernesse of Contemplation, declaring glad tydings to the watchfull (*In Templo exorationis disputantibus*) In his holy House the Temple of Prayer, speaking peace to his people, that call vpon his Name, there and no where else canst thou find him, who desires to seeke else-where, must goe out of the World.

John 5. 39.

First, if you will seeke him in the right place, you shal find him (*In praeceptio humilitatis pauperibus*) You shall finde the Babe swaddled, and layd in a Manger. This was to giue vs an example of perfect Humility, and Patience, and how to embrace Pouerty; all which he hath euen chosen as his one part, that wee might neuer despayre being his partners; *For who is like the Lord our God, who hath his dwelling so high, yet humbleth himselfe to behold the things that are in Heauen and Earth.* And thus saith the holy One, *I dwelt in the high and holy place with him also that is of an humble and contrite spirit, to receiue the spirit of the humble, and to giue life to the contrite heart:* bee not displeased with thy pouertie, for nothing can bee found so profitable for thee, Heauen is the purchase of the poore, and it is the summe of Religion, to imitate his example whom thou doest worship, and, *Behold, the Sonne of man hath not where to lay his head.*

Luke 2. 12

Psal. 113. 5.

Eley 57. 5.

Luke 9. 58.

Heb. 11. 37.

1. Tim. 6. 8.

Luke 12. 24

Luke 24. 5.

All the Saints of God wandred vp and downe, In Sheepes skinnes and Goat skinnes, destitute, afflicted, and tormented, whom the World was not worthy of: Therefore hauing food and rayment, let vs therewith be content to follow after Righteousnesse and Godlinesse, and to finish our course in patience. Consider the Ravens, they neither sow, nor reape, neither haue Store-house nor Barn, yet our heauenly Father feedeth them; How much are yee better then the Fowles. Consider the Lillies, they neither labour nor spinne, yet Salomon in all his Royaltie was not clothed like one of these, If God so clothe the Grasse of the Field, how much more will hee clothe them that truly obey him, Therefore aske not what yee shall eat or drinke, or wherewith you shall be clothed, for all such things the people of the World seeke for, but seeke you after God, and the Kingdome of God, and the Righteousnesse thereof, and all these things shall bee cast vpon you. (so farre as they shall be necessarie and profitable for you.) Thy Saviour Christ, despiseth the World, our fore-fathers in Christ, and all the holy Saints of God, did vse the World as if they vsed it not, and who would not gladly lose the World to winne Heauen. The ioyes of this World are but the Devils Poysons: heere are no true ioyes, but there are the true ioyes placed, where the true life is gone before; And why seeke you the liuing amongst the dead, He is risen, hee is not here. The comfort of light is best knowne in darknesse, of health in sicknesse, of honour in basenesse, all these mayst thou finde in God, not in the World: thus hee hath made our life tedious and full of troubles, lest being delighted in the way, wee should

should forget the Country whereto we are traueilling, for we haue here no continuing Citie, but seeke on to come euen a house not made with hands, but eternall in the Heauens, oh, seeke him thus, (*debito loco*) in the right place, *That he may lift thy poore soule out of the myre of afflictions, and set thee with the Princes and Saints in Heauen for euermore.*

Psal. 113. 6.

Secondly, seeke him (*debito loco*) in the right place, seeke him in (*in deserto contemplationis*) in the Desert of Contemplation, all you that wayte in patience while the Lord shall come in power to deliuer you out of all your feare; behold, I will allure her, and bring her into the Wildernesse, and speake friendly to her (*in solitudine gratia conseruatur*) in desert places and solitarie, a man is made more apt for Prayer: therefore *Isaack* went forth to pray in the field toward the Euening, and *Iesus* sent away his Disciples, and went into the Desert alone to pray. The Angels found *Iesus* in the Wildernesse tempted; much likelier it is we shall be tempted in the Cities of Societie, seeing all companies (*aut pares querunt aut faciunt*) doe seeke their like, or doe make them so, that keepe companie with them. And it is certaine (*qui iunguntur in peccato, ne sepeantur in pœna*) they that ioyne together in the same sinne, shall not be separated from the same punishment.

Hose 2. 14.

Gen. 24. 63

Mat 4. 1.

Thy soule being easilier lost in companie then alone, should therefore liue alone, that she may please him alone, whom she hath chosen alone.

Thy beloved (oh soule) is shamefast, and is vnwilling to shew thee familiaritie in the common presence:

Cant. 7. 11.

sence : Leaue therefore publike companie, yea, leaue thy priuate family, and receiue the blessing of his loue alone, (heare what hee saith) *Come, my well beloved, let vs goe forth into the field, let vs get vp early to see if the Vine flourish, if shee hath budded the small Grape, or whether the Pomegranets flourish, there will I giue thee my Loue.* Againe (*in solitudine cum Angelis conuersatur*) In solitarie places Angels haue oft beene scene to conuerse with men.

Gen. 28. 12.

Exod. 3. 2.

Mat. 4. 11.

Iacob was comforted by the Angels in the Wildernesse, as he fled from his Brother *Esau*. *Moses* was instructed by the Angell of God in the flaming Bush in the Wildernesse, what hee should doe to deliuer Gods people out of bondage. The Angels came and comforted *Iesus* in the Wildernesse after hee was tempted of the Deuill. The farther from the World, the neerer to God : as an Apple-tree planted where the branches spread ouer a common way ; those branches so spreading are alwayes subiect to spoyle, and are made a prey to euery Passenger, but those that grow in the compasse of the Owners ground, beare fruit vnto the Planters profit ; so the man that spreads his heart to entertayne the World cannot keepe innocencie to the end, whereby it often falls out that God loseth his due, which is their heart, and they their desire, which is Heauen ; as in the example of *Ananias* and *Saphira*. Againe (*In solitudine scandalum malignorum euitatur*) In desert and solitarie places wee escape the poyson of slanderous tongues, therefore *Iohn Baptist*, being to prepare the way of the Lord, had his continuall abode in the Wildernesse, where

Acts 5. 5.

Mat. 3. 1.

where he taught all that came vnto him: When God gaue *Israel* a Law, it was in the Wildernesse, where he spake vnto *Moses* in the Mount; When *Iesus* made that heavenly Sermon to the multitude, he went into a desert place, and there taught them from the mountaine; by which examples wee are learned that whosoeuer will bee good Teachers, and good Hearers, must separate themselves sometimes, and for the most part, from common and publike Societies: for in desert and solitarie places, the minde is inlightened, so it fared with that great King *Nabuchadnezzar*, who seeing nothing but confusion, while hee liued in his stately Palace at great *Babel*, could yet behold Gods glorie in the Heauens, being banished: also in desert and solitarie places, the heart is inflamed with good desires, therefore *Indith* built her Oratorie in the top of her house, that the priatenesse of the place might increase the zeale of her affection: also in desert and solitary places, the soule is often rauished with the contemplation of Heauens sweetnesse, as *Iohn* the Euangelist being banished into the Ile *Pathmos*, writ a whole Booke of sweet Reuelations there. I speake not this to animate our Separatists, whose daily practice is to draw the Communion of Christs Church into priuate Conuenticles, but of the mutinous multitude of this Age, that ioyned hand in hand, and haue all one Purse, and are all of one minde, to doe euill, and to worke all vncleannesse, euen with greedinesse: these, yea these are they, whom I would haue, and whome I doe beseech, to consider of their wayes, and workes, by themselves alone, and of Gods pre-

Exo. 19. 20.

Mat. 5. 1.

Dan. 4. 34.

Indith 8. 5.

Reuel. tot.

presence, instantly able to reward euery man according as his workes shall be, lest the Lord should suddenly pluckethem away; when they shall finde none to rescue them, thus by priuate conference, (Confession and Absolution) betweene their soules and God, let them seeke out of desart places, euen seeke after God by themselves alone, that so they may taste the sweetnesse of Gods grace and mercie, in the secrets of their soules for euermore.

Thirdly, wouldst thou know where to seeke God (*debito loco*) come to the Temple, where the lips of the wise preserve knowledge, they shal counsaile thee (*in templo exorationis*) in the Temple of Prayer, God standeth alwayes readie to heare all those that call vpon his Name, and to answer all their soules that desire instruction. There you cannot faile to heare of him: for in his Temple doth euery man speake of his honour. When *Salomon* prayed in the Temple, and offered vnto the Lord a Sacrifice, then God promised his blessing to that house for euer: When King *Hezekiah* spred the blasphemous Letter of rayling *Rabshakeh*, before the Lord in the Temple, God promised to deliuer the King, and put his foes to confusion. We reade of *Iesus* in the Temple, how he whipt out the Marchants: posed the Doctors; and daily taught the people.

1. King. 9.3

2. King. 19.
14.

Luke 19.45

First, He whipt out the Marchants, saying, *My House shall be called the House of Prayer, but you haue made it a Den of Theeues*, (marke I pray you) he suffereth none to buy and sell, but taught them all, that came to heare and pray: such still are welcome to their

their Sauour : but in this monstrous Age, most doe come to make marchandize, both in and of the Temple.

Some make marchandize in the Temple, and teach not the way of God truely, but for feare or flatterie, speake not at all, or speake pleasing things, and spare to tell the house of *Iudah* their transgressions, and the house of *Israel* their sinnes, that they might forsake their wicked wayes and turne againe vnto the Lord and liue. And some make marchandize of the Temple, and are not at rest til the House of God lye waste, or if not quite waste, yet more then halfe spoyled : dealing with the Embassadors of the Lord, as the Princes of the children of *Ammon* dealt with the Messengers of *Dauid*, who shared of the halfe of their beard, and cut off their Garments in the middell, so too many at this day haue spoyled the Treasures of the Temple, strangely metamorphosing Parsonages into Vicarages, and Vicarages into Donatiues, and Donatiues into Pensions, leauing scarce the price of a Liuerie for the Priest, that wayteth on the Altar, and should liue of the Altar.

Hag. 1. 4.

2. Sa. 10. 4.

But the Lord will one day come against them as he came against *Antiochus* that sought to destroy the Temple of God, he did it not, but while he thought to doe it (markethat) the Lord plagued him with a Disease in his bowels, inuisible, and incurable, so that he died : so you that now liue of the spoyles of the Temple, God will one day whip you out with a rod of Iron.

2. Mac. 9. 5.

Secondly, *Iesus* was found in the Temple posing

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the Doctors: a good Lesson for vs all to learne: First, for vs Ministers, for hee that desireth the office of a Bishop must be apt to teach, being sufficiently instructed to conuince Heresie, to exhort vnto Godlinesse, and to rebuke them that sinne before all, that others also may feare, or else he is vnworthy to bee a Master vnto the *Israel* of God, if hee bee ignorant of these things.

Secondly, here is a good Lesson for you to learne, that come to the Temple and House of God, to bee made partakers of his holy Word, come not hither, to heare the Preacher, as the *Iewes* came to heare Christ, that they might intangle him in his talke, nor as *Herod* who heard *Iohn Baptist* gladly, yet cut off his head, nor in presumption with the *Iewes* to teach your Teachers: if you doe? then as Christ saith, take heed how you heare. And know that all wee that haue our errand from Heauen, and are called of God as *Aaron* was, haue knowledge ioyned with authoritie sufficient, without feare of them that haue authoritie to kill the bodie, but are not able to kill the soule, boldly to preach the Gospell of Christ Iesus euen before Kings, and to make you tremble at our Doctrine, as *Fælix* did to heare *Paul* preach of Iudgement. And can so easily confute such busie Ignorants, that they shall willingly confesse vnto their shame; we teach as men hauing authoritie, & not as the Scribes.

Acts 24. 25.

Thirdly, Iesus sate daily in the Temple to teach the people: he that will take the fleece, must feed the flocke.

For whosoever shall perish in thy Fold (for want
of

of instruction) his soule will I require at thy hands, saith the Lord; and my sheepe heare my voyce (marke that) if it be our dutie to teach, its your duty to heare. Therefore, I admonish you all, examine your selues how you haue profited in the Schoole of Christ, long hath the holy Gospell beene taught vnto vs, if we be not bettered by these holy Councels, its a sure token, that we haue not yet sought after God (*debito modo*) as we ought, with our whole heart, mournfully by Repentance; diligently seeking nothing but God, constantly not fainting till wee find his Spirit answering our spirits in loue. Its also an infallible token of our irregular life, carelesse of our small time of abode, in that we will not seeke him (*debito tempore*) while it is day watchfully: while he is present cheerefully, while he is mercifull acceptably. Its also a manifest testimonie of our contempt against God refusing to come where God is, for the Lord is in his holy Temple, therefore wee must seeke him (*debito loco*) In his Temple, to powre out our hearts in Prayer before him: In his Temple to learne instruction, and to incline our hearts to vnderstanding. In his Temple reverently to obey our spirituall Teachers, and not to resist the authoritie of their Doctrine nor to make difference of the holy Word of God, and of the Gospell of Iesus Christ, by hauing in respect of persons, any man, but only for the words sake.

Thus to seeke after God (*debito modo, debito tempore, debito loco*) we shall be sure to find him with ioy vnto our soules: which blessing God grant vnto vs all, through Iesus Christ our Lord. Amen.



THE GAINES OF SEEKING GOD.

PSAL. 69. 32.

Seeke after God, and your soule shall live.



His Text I partly handled before, leaving the rest till now: then I divided it into two parts, first, a Precept, in these words, *Seeke after God*: secondly, a Promise, in these words, *and your soule shall live*. The first part, which is the Precept, I handled then at large, of the second part which is the Promise, I purpose now to treat, and doe humbly beseech Almighty God his assistance, and your gentle patience.

Here

Here indeed is the true gaines of seeking after God, for so saith my Text, (*your soule shall liue*) In the handling whereof, these are the chiefe points wherein to insist: first, the dignitie conceiued in the Word (*soule:*) secondly, the qualitie in the Word (*your:*) thirdly, the vtilitie and comfort of the soule, in these words (*shall liue.*)

First, the dignitie of the soule fitly mentioned in the verie Word it selfe (*soule*) shall more plainly bee conceiued in the consideration of these three circumstances: first, the condition of the soule, while wee consider the matter and essence whereof the soule consisteth. For, behold, In the soules Creation God only made it according to his owne Image, a spirituall and incorporeall substance: And *Augustine* reasoning about the soule, saith thus (*Anima est incorporea substantia regens corpus, sicut enim in Deo una est essentia, & tres distinctae personae: sic in anima una est essentia & tres distinctae potentiae, Memoria, Intelligentia, Voluntas.*) which is thus in English: The soule is a spirituall substance, governing the bodie, for as in God there is but one essence, and three distinct persons: so in the soule there is but one essence and three distinct powers, that is, the Memorie, the Vnderstanding, and the Will; (but howsoeuer) the immortalitie of the soule may be proved in this, in that it neuer ceaseth to liue, euen in miserie.

Thus you see the dignitie and excellent nature of the soule, for according to the Image of God, the soule is made reasonable, and may bee imployed about euery thing, but cannot bee satisfied with any thing

thing, for it being made capeable of God, whatsoever is lesse then God, is vnable to fill it.

O noble Creature, thou soule, which art only ordained for the fruition and vision of God, O my soule that art formed in the Image of God, betrothed by faith, and indued with the Spirit, loue him, O loue him, of whom thou art so much beloued, O knit thy heart vnto him, that hath knit himselfe to thy soule, and seeke after him that seeketh for thee, O seeke after God, &c.

But alas, for the stiffe-necked, hard-hearted Sinner, what shall become of thee, why doe you so neglect the saluation of your soules which are immortall.

If thou diddest truely know the dignitie of thy selfe, O soule, whosoever thou beest, thy sins would be abominable vnto thee: a noble spirited man scorns rude and base companions, and all men naturally doe shunne the plague, and their dearest friends possess therewith: There is nothing so base as sinne, the verie plague and infection of the soule: Oh then forsake and loath thy dearest affections so long as they are in loue with sinne, and let the consideration of thy soules dignitie keepe thee in innocencie for euermore.

The second circumstance to be considered, whereby we may know the dignitie of the soule (is by comparison) wherein it shall appeare, how infinitely the soule exceeds the bodie with all the members thereof, and all things whatsoever haue beene created besides: E-very soule is better then euery body, for that that gi-ueth life, is better then that which receiueth it, and the

the soule giueth life to the bodie : yea, so much as the Firmament of Heauen is more beautifull then the Earth : so farre doth the soule exceede in glorie the beautifullest bodie that euer was framed. O how admirable is the diuers coloured beautie of all the Elements, and of all the celestiaall Firmament, how pleasant and profitable vnto vs, and how necessarie the seruice of them is for vs, and yet all these were made but for the soule : thou, O God, that hast made all things, hast placed & subiected all these things vnder mans feet: that only Man remaining Lord ouer all thy Workes, should himselfe remayne only thine, and which is more, all outward things are created & ordained for the bodie, but the bodie it selfe is subiect to the soule, and the soule it selfe is subiect vnto thee, that it might only serue thee, only loue thee, and only possesse thee alone. The price of the whole Word is not to be valued to the worth of the soule ; for what shall it profit a man to winne the whole World and lose his owne soule. Wee reade that the holy Saints haue crucified their owne bodies, and chastized themselves with hard penance, and all that they might saue their soules : *For they that are Christs haue crucified the flesh with the affections and lusts of it:* O you holy Saints, and dearest friends of God, tell vs, O tell vs, why with so many Watchings, so many Prayers, and so much Discipline, you haue so cruelly mortified your flesh.

O most glorious Martyrs, why haue you exposed your selues to such cruell torments, that you haue not refused to die, yea, even a violent death, with cheer-

Gal. 5. 4.

cheerfulnesse embracing such a sentence? O blessed Iesus, why diddest thou suffer three and thirtie yeeres together, hunger, thirst, labour, sweat, deepe wounds, and finally death it selfe, they answered all aloude, it was for the soule? therefore it is manifest the soule is more precious then all the other things of the world: Seeing then all things are but vile in comparison of the soule, why doe wee so vainly care for the preservation of euery thing but the soule: our bodies, our riches, our cattell, our garments are curiously deckt and provided for, but alas, few men haue any respect at all vnto their soules, O unhappie wretched men, why are you so carefull about many things, nay, euery thing, sauing this one thing, for which all your care should be bestowed?

Remember Christs counsell to *Maries* complaining Sister (*Martha, Martha*, thou carest and art troubled for many things, but one thing only is necessarie, O then, beloued in the Lord, let vs louingly care for this one thing (our soule) in the faithfull preservation whereof consisteth all things else that pertaine to mans eternall happinesse, which God giue vs grace truly to performe for euermore, *Amen.*

The third circumstance to be considered, whereby to know the dignitie of the soule, is by the habitation being capeable of such a glorious Tenant as the Holy Ghost for God hath created the soule to no other end but for himselfe, which is to be his habitation, so that the soule is called the Temple of God, As the Apostle saith, *Know yee not that yee are the Temple of the Holy Ghost, and that the Spirit of God dwel-*

dwelleth in you (if you bee the holy seate of God) thither our Sauour comming to keepe perpetuall Holidayes, hath ordayned all things necessarie for the honour of his entertaynment. So long as God dwels in the soule of a iust man, Hee hath commanded an Host of Angels to guard him; Hee shall give his Angels charge ouer thee, to keepe thee in all thy wayes: And the Angell of the Lord tarryeth round about them that feare him, to deliuer them.

Psal. 91.11.

Psal. 34.7.

Behold, the dignitie of the soule, how God hath appointed the Angels, that are so noble Creatures, to bee their keepers; Man made lower then the Angels, yet, lo, attended by them: Surely, its great dignitie to the soule, that euery man at his birth hath an Angell chosen to bee his keeper; And this Angell is so employed about our businesse, as a Messenger alwaies running betwixt the Beloued and her Loue, offering our Desires and Prayers, as an acceptable Sacrifice vnto God, and bringing downe the Royall Present of Gods holy Gifts into the soule, still stirring vp the soule to all good workes, and labouring to appease Gods wrath, that it should neuer bee kindled against vs: this Royal prerogative of the soule, to entertayne God as a Ghest, truely describes the dignitie of the same, which all this while is attended with an Armie of heauenly Souldiers.

2. Kin. 6.17.

Againe, whilest God inhabiteth the righteous soule, he makes it a continuall feast, in the large open Chamber of a quiet conscience, and giues them the Bread of Life to feed vpon, even by breaking his owne precious Bodie vnto them, the effect of bread

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is to preserve life, and to strengthen mans heart : So Christ that is the true Bread come downe from Heaven, giueth them spirituall Bread (his Bodie) thereby to preserve the life of the soule; *Labour not then for the meate that perisheth, but for the meate that endureth to everlasting life, which the Sonne of man shall giue vnto you, for him hath the Father sealed.*

Isa. 55. 19.

Againe, yet whilest God inhabiteth the righteous soule, hee bringeth her a greater blessing then Caleb could bestow vpon his Daughter, although hee gaue her the Springs aboue & the Springs beneath, a rich Dowrie : For, whereas *Man by nature and sinne is made barren of all Grace*, yet being bathed and washed in the euer-streaming Fountaine of Christs Bloud by Repentance, and renewed by the Grace that is brought vnto her through our Lord Iesus Christ. She is made fruitfull in euery good worke, and to walke acceptably before God.

1. Cor. 6. 20

The Apostle shewing the *Corinthians*, That the *unrighteous shall not inherit the Kingdome of G O D*, saith, *such were some of you, but ye are washed, but yee are sanctified*: behold the dignitie of the soule, in the estimation of her price; For, saith the Apostle, *ye are bought with a price: Great is the price of the soule, whome nothing could redeeme but the bloud of Iesus Christ*: God make vs carefull of this dignitie for euermore, through Iesus Christ our Lord, *Amen.*

In the second place we are to consider the qualitie of the soule, which may bee vnderstood in the three powers of the soule, which I told you of before, and is mentioned in this word (*your.*)

First,

First, (*Sapientiam docet*) It teacheth vs Wisedome: Secondly, (*Munditiam seruat*) It preserueth vs in Innocencie: Thirdly, (*Constantiam nutrit*) it nourisheth our Constancie, who were else vtterly vnable to fight that great and tedious battaile betweene vs & our spirituall enemies. It teacheth vs wisdomethree wayes, (*intelligendo praterita*) by vnderstanding the things long since past. (*Iudicanda presentia*) in being able to discerne and iudge of those things that bee now present; (*Expectando futura*) in expecting good things to bee receiued hereafter at the hands of God.

First, (*Intelligendo praterita, bona Animæ Sapientie*) Wisedome is the treasure of the soule, a good man knoweth all things which God hath made to be knowne, aswell those things of the World which are past, as the things that are to come, euen the inuisible things of God, that is, his eternall Power and Godhead, are seene by the Creation of the World, being considered in the Creatures his Workes: This made *Dauid* sing, *The Heauens declare the glorie of God, and the Firmament sheweth his handy-worke*: the soule is only capeable of Reason, and therefore considering the worthinesse of her selfe, the vilenesse of the bodie, and the shortnesse of this life; therefore she chuseth rather to provide for the Life to come which is immortall, then to regard at all this life which is so transitorie, this makes vs to worship God, before whom wee must stand to render our account at the Day of Iudgement: this made holy *Dauid* faithfully to apply his heart vnto Wisedome, after hee knew how few dayes he had to liue: this knowledge and vnder-

Hose 7.11.

standing, is the true difference betwene Man and Beast, and therefore wee reade of *Pauls* complaint, that he had fought with Beasts at *Ephesus*, after the manner of men, that is, beastly men, carnally minding earthly things, but not saouring the things of God: and surely, he that is ignorant of these things, may be said to haue no soule, as we reade of *Ephraim*, *Who was said to bee like a Dove deceived without a heart, that is, without a soule*: worldly wisemen are euen like Moles and beasts (*In terra sapienter se habent, supra nihil vident*) They behaue themselues orderly vpon Earth, but see nothing concerning the mysteries of Heauen, but it is the soule doth teach vs to vnderstand wisdom secretly, *O giue mee vnderstanding and I shall liue.*

Secondly, (*Iudicando presentia hoc iudicium nihil aliud est quam reddere cuique quod suum est*) This iudgement is nothing else, but for vs to giue euery man his owne. Therefore let euery man arise, and sitting in Iudgement vpon the Throne of his soule, let his thoughts accuse or excuse, let his conscience witness, and let his memorie giue right Iudgement in all things concerning himselfe, and God, and man; For himselfe, let him forsake sinne: For God, let him punish sinne: For men let him doe good.

Righteousnesse is nothing else but not to sinne (*Iustus quod contra Iustitiam fecit per lachrimas punit*) A iust man punisheth that sinne with teares, which hee hath committed by frailtie. *If wee would iudge our selues, we should not bee iudged, therefore, Whatsoeuer yee would that men should doe vnto you, euen so doe yee vnto*

unto them, for thus is the Law and the Prophets.

God hath ordained vs to bee Iudges in the Court of our consciences, that we might arraigne our sinnes and put them to death.

This is the wisdom of the soule, (neuer to consent to any, though neuer so good) if hee doe the things that are euill, and neuer to contradict any man (though neuer so euill,) if hee doe the thing that is good. This Iudgement can no waies bee so truely performed, as by the helpe of the memorie in our soules, one of the powers of the soule, that keepes the whole course of our life in the comlineesse of good order.

Thirdly, (*expectando futura bona*) expecting good things to come, which proceed from the grace of God through a good conscience, and this is in the choyce of the will: Many things seeme hard to the vnwilling, but nothing is vneasie to a good will, for if a small reward in this life, makes vs esteeme great labour little toyle; how much rather should our eternall reward of that blessednesse to come, make vs cheerfully to meet all confronting troubles, and comfortably to expect all succeeding graces and offered blessings, which God hath assured to them that obediently serue him, who would not expect the reward promised, (yea though he be a sinner) seeing God is mercifull: The *Psalmist* thus reasoneth with his fainted soule, Why art thou so heauie, O my soule! and why art thou so disquieted within me? O, put thy trust in God, for I will yet giue him thanks which is the helpe of my countenance and my God. Three

things doe moue the soule in willingnesse, to waite for the blessings of Gods reward. First, the Charitie of our adoption, who being slaues to Sinne and Satan, by Iesus Christ, are now called, the sonnes of God. Secondly, the truth of his promise, who is neuer forgetfull of his Couenant made to a thousand generations. Thirdly, the possibilitie of his performance, to whom all power belongeth, and who is mercitull to reward euery man according to his works.

The Husbandman patiently expecteth the fruits of the earth; and a good pawne is counted a sufficient securitie: We haue Gods Word and Sacraments, and Christ himselfe hath laid downe his life for vs (*cum opus proficit premij fiducia crescit*) when the worke is finished, the expectation of the reward encreaseth: Thus, behold, wisdom is infused into man by the powers of the soule, and this is the first qualitie to be obserued in the soule (*sapientiam docet*) it teacheth vs wisdom.

Secondly, (*munditiam seruat*), it preserueth vs in innocencie and sanctitie; the *Psalmist* propounds a question, and answereth himselfe, Who shall ascend into the Hill of the Lord, or who shall rise vp in his holy place? euen hee, that hath cleane hands and a pure heart, and hath not lift vp his minde vnto vanitie, nor sworne to deceiue his Neighbour, hee shall receiue the blessing of the Lord and righteousness from the God of his saluation: And what part of man can performe this, but the soule? the soule and spirit only keeps the heart from euill thoughts, the mouth
from

from corrupt communication, the hands from hatefull works, so that hereby wee are taught, the soule preserueth vs innocent in heart, in word and in deede.

No man putteth a precious oyntment which hee is desirous to preserue and keepe, into a vessell that hath beene vsed to filthie and corrupt saouours, therefore wash your hands, O sinners, and cleanse your hearts, you double minded; keepe your hearts cleane that would receiue the graces of God, for God will not send downe his grace to enter into that heart that is accustomed to sinne. It is easier to make him rich that hath a great substance left of Parents, and is carefull to preserue the same, then for the prodigall, that hath already consumed the inheritance of his fathers. So hee that yet hath preserued the vertues of nature, may more easily be enriched with the graces of the Spirit, then hee that hath lost the innocencie of his soule: The life and spirit, yea euen the vnderstanding of the heart is of the soule, and comprehended in this one word, *soule*: this is the great Wheele, that sets all the rest agoing (vnto good or euill:) as it is, so are they euen all the parts and members of the bodie; The innocencie of the soule consisteth in the forsaking of sinne and following of grace, when we cease to doe euill, and learne to doe well: if the heart be free from euill thoughts, all the bodie shall be free from sinne; therefore when God willed *Ierusalem* to wash her heart from wickednesse that she might be saued (he concluded) *how long shall euill thoughts remaine within you*: there sinne beginnes, there

1. Cordis.

Ier. 4. 14.

2. Ori.

Iam. 3. 6.

Act. 2. 4.

there the rootes are fastned, pluck vp the rootes then, and it shall bee impossible for sinne to prosper. It was *Dauids* petition, *Make me a cleane heart, O God, and renew a right spirit within mee*. Thus you see the soule and spirit keepe the heart in innocencie, and so all the bodie shall be cleane from sinne, also the soule and spirit of man, while hee liues, must keepe the mouth from corrupt communication: As in the tongue of a Swine, wee doe iudge of the soundnesse of the bodie, so by the words of the mouth, the cleanness of the soule is conceiued; for when a good man openeth his mouth, behold, as it were in a temple, the glorious similitude of a holy Soule: A good man out of the good treasure of his soule bringeth forth good things, therefore let no corrupt communication proceede out of your mouthes, but that which is good to the vse of edifying, that yee may minister grace vnto the Hearers, and grieue not the holy Spirit of God. By his euill words, wee know, that an euill mans tongue is set on fire of Hell; And by a good mans words, we conceiue his tongue to be set on fire by the holy Ghost; therefore the holy Prophet exhorteth, *O sing yee praise with vnderstanding*, no member without the bodie, no part or facultie within the bodie is capeable of vnderstanding, but by the soule, and only by the powers thereof is vnderstanding infused into other parts, as you haue beene taught already: if therefore yee will grace your selues, and edifie your Brethren, and glorifie your God. O let your soules speake first vnto your tongues, and be a watch vnto your mouthes, and set the scale of

of wisdom vpon your lips, that ye may speake with vnderstanding, it is the phrase of the wise *Iew* (therefore I pray beare with me,) The hearts of Fooles is in their mouth, but the mouth of the wise is in their heart. If therefore you desire to bee counted wise and would not speake like fooles, often let your soules take heede vnto your mouthes that you offend not in your tongue: according to your words will all men iudge of your liues, if your words be prophane, your conuersation cannot be holy, if your words bee good, men will iudge your liues to bee honest; by good words the soule is delighted, by euill words the soule is grieved: But take heede if one of vs will scarce abide where wee haue rude and base entertainment, how much rather shall the holy Ghost (the soules ghest) being daily disquieted with blasphemies, and disgrac't with filthy talking, seeke to change her habitation, and leaue vs destitute of all grace. Again, the soule must bee our guide and leade vs in our actions, that we may doe all things to the glorie of God. Grace is the life of the soule, by which only man is taught the knowledge of his sinnes, the loue of God, and how to cleaue fast vnto him, now it is impossible for vs to iudge whether grace be in the soule of man or no, but by his outward actions: for the habite of the soule is knowne by the workes of the bodie, the worke shewes what the soule is, every mans life is as his soule, therefore saith our Sauour, let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen, and we say a wicked man hath an vnfaithfull
F soule,

3. *Operis.*

soule ; a good man is knowne by his workes, as a Tree by his fruits, do well then and men shall speak well of thee. The soule mouing the members of the bodie to doe good, makes the whole man delightfull to be in the assembly of the faithfull, as the Prophet saith, *I was glad when they said vnto me; we will goe into the House of the Lord, and all my delight shall bee in the Saints that dwell vpon Earth, and vpon such as excell in Vertue.*

Allo she teacheth them innocencie in their priuate life, knowing that they are alwayes in the sight of God, and therefore they abstayne from all iniquitie ; and shee teacheth them to deale iustly and charitably with all men Magistrates to deal cōscionably in their Offices, Subiects to yeeld reuerent obedience to the Magistrates: briefly, so to liue one with another, that the fruits of our faith may be made manifest vnto all: and shee teacheth them of what calling or condition soeuer they be, so to exercise themselves in their seuerall vocations, that they may bee profitable and helpfull to themselves, and priuate Families to the Church and members of God, and to the whole Common Wealth wherein they liue: Thus you see the qualitie of the soule to keepe vs innocent in our heart, our mouthes, and our workes, which God grant vnto vs for euermore.

Thirdly (*Constantiam nutrit*) it nourisheth Constancie: which is these three wayes (*humiliter accipiendo*) humbly taking vp our Crosse: (*patienter tolerando*) patiently bearing our afflictions: (*fideliter diligendo*) faithfully louing our Fathers correction.

First,

First, (*humiliter accipiendo*) while troubles doe assault vs, our soules are humbled within vs, there is giuen vs a pricke in the flesh to buffet vs, lest we should be exalted aboue measure: the weake flesh is readie to shunne all incumbrances, like the Sluggard that saith, *There is a Lion in the way, and a Beare in the streets*: or the Spies that spake of the great Gyants of *Anacke*: but the valiant Spirit and soule makes vs willing to meete with any crosse; and to embrace euery temptation cheerfully: As *Iob* when hee had lost all his estate, and had no friends left him, rebuked his Wife for that she would not willingly receiue euil at the hands of God as well as good; likewise holy *Dauid* said of *Shimei*, hee curseth because God hath bid him curse *Dauid*: and as *Paul* flyeth not, being perswaded not to goe vp to *Ierusalem*, but answered, *I am readie not to be bound only, but also to dye at Hierusalem for the Name of the Lord Iesus.*

He hath done halfe his worke that beginnes well, the willingnesse of the soule, doth minister strength to the Labourer, that he may not faint in the Worke of the Lord, nor be wearie of well-doing: It makes things that be most hard and difficult, to seeme easie to be done: therefore begin willingly, for by continuall labour strength is attayned, this willingnesse is only in the soule.

Secondly, (*patienter tolerando*) the state of mans bodie is vtterly vncapable of griefe, but the soule must beare the burthen of affliction: *Lo, though hee kill me, yet yet will I trust in him*: Patience is the closet of the soule wherein it is preserved from all iniu-

Iob 13.15.

2. Mac. II.
30.

ries of temptation: therefore when Christ our blessed Sauour told his Disciples of the ruines of the World, and terrours of the last times, hee wisheth them to possesse their soules with patience. This makes the Prouerbe true (*Vincit qui patitur*) He that suffereth, ouercommeth, not with fighting, but with patient bearing: as *Eleasar*, being readie to giue vp the ghost, said, *The Lord knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged and suffer these sore paines of my bodie, but in my minde I suffer them gladly for his Religion.*

The stalke of a rotten Apple will not endure the least winde without falling: so the patience of an vnfaithfull soule, will not endure the least winde of temptation without falling into finall desperation, as *Achittophel* and *Iudas Iscariot*: What is the cause (beloued) that so many endure great labour, and take sore paines to doe euill, and to wearie themselves in the wayes of wickednesse, and we will not patiently endure the least paines in the profitable paths of godlinesse, and that some labour more for death then we for life, as *Theeues* and the wicked Iudges, is it not the corruption of an vnfaithfull soule? O then let vs not bee as naked men in the middest of our armed enemies: A raw Tyle cast into the water is easily dissolued, but being burnt in the Furnace doth wax hard and durable: so man liuing in the waters of sinne is full of carnall pollution, but being burnt in the fire of holy loue, or in the furnace of tribulation, his soule is constant in holy deuotion: therefore as Beares are made fat by stripes, and the Asse is fedde with a whip;

whip; and the *Salamander* delighteth in the fire: so let our soules take food and fatnes in temptation, and be delighted in the patience of true constancie forevermore, *Amen*.

Thirdly, (*fideliter diligendo*) when wee consider the sweetnesse of Gods mercie, sparing when wee deserve punishment, &c. How can wee but open our soules in loue and sing to God, *It is good for me that I haue bene troubled, &c. Thy Rod and thy Staffe do comfort me, O how great is the multitude of thy Mercie, O Lord, The Lord is gracious vnto euery man, and his Mercie is ouer all his Workes*: and it is an especiall dutie of Religion for loue of God, wisely to auoyd the snares of the World, the Flesh, and the Deuill: for the soule that is enlightened by God, doth drive away the wicked motions of temptation, as the Sunne draweth vp the mists from the Earth, and this loue of the soule being firmly fixed vpon God, doth easily ouercome all feare, euen the feare of Pouertie, the feare of Death, and the feare of Iudgement; for perfect loue casteth out feare; and loue is strong as death, *Much water cannot quench lone, neither can the flouds drowne it: The loue of God is in vs, and vnto vs the life of our soules*; O then let our soules liue to prayse him, God euen for his loue will not shrink from vs; so let our soules in faithfull loue to him bee constant in all seruice appertayning to him, humbly to take vpon our crosse daily and follow him, patiently to endure his chastnings of loue, and faithfully to loue him for his gracious mercies towards vs, for his prouident preservation of our liues and estates, and

Cant. 8.7.

for his mightie deliuerances out of all our temptations: And God almightie giue vs all grace to performe this truth for euermore, *Amen.*

In the third and last place wee are to consider, the vtilitie and comfort of the soule, which is contained in these words (shall liue) carnally, we say, they that liue in mourning and miserie, seeking for helpe of God, and seeing it yet farre from them, they are counted among the dead which be out of minde, and liue in the graue, and they that are (*voti compotes*) satisfied according to their hearts desire, and frolick it in mirth and ioy, are said to liue: And so spiritually wee say the soule that truely seeketh after God, onely delighting in the Lord may be truely said to liue in God, these three wayes, first (*per abstractionem desiderij*) by the restraint of his desire: secondly, (*per dispositionem voluntatis*) by the disposition of his will; thirdly, (*per presentiam adiutoris*) by the presence of his friend and helper.

First (*per abstractionem desiderij*) your soule shall liue (that is, it being now dead by sinne, and dead by sorrow, yet God shall speake peace vnto your soules, and you shall liue being refreshed with the blessing of peace) *David* complaineth of the deadly ebbe of his estate, how his enemies liue and are mightie; they come in, no misfortune like other folke, neither are they plagued like other men; but I am cleane forgotten as a dead man out of minde, and am become like a broken vessell, and when he desires to liue, he describes the manner hee would liue, (that our sonnes may grow vp as the young plants; and that our daughters

ters may bee as the polished corners of the Temple; that our Garners may bee full and plentious withall manner of store; that our Sheepe may bring forth thousands, and ten thousands in our streets; that our Oxen may be strong to labour, that there bee no decay, no leading into captiuitie, and no complayning in our streets. O, this is a life indeed ! happy are the people that be in such a case, but the iust liue euen as well, in that they doe (*abstrahere desiderium*) restraîne their desires from carnall and temporall delights : The soule here is put for the life present, because all our life is in our soule ; therefore the soules of the Saints doe euen now seeke heauen, as *Paul* who desireth to be dissolved and to bee with Christ : And *David* hath rather to bee a dore-keeper in the House of God, then to dwell in the Tents of vngodlinesse; *Zachens* so farre restrained his greedie appetite, that he gaue halfe of that he had to the poore, and restored his wrongs done to any foure-fold; and the Prodigall considering his Fathers bountie, will bee no more a sonne, but a hired seruant ; and surely, beloued, if we did but once taste in our soules the gracious mercy of God towards vs, we should haue lesse respect to the world, and more care to receiue heauen: giue to your soules the fulnesse of all pleasure, which *Salomon* inioyed, and with him you will crie out, All is but vanitie and vexation of spirit : or let soules choose any peculiar delight that this world can afford to comfort her, yet will shee not be satisfied, seeing God alone is the *Alpha* and *Omega* of all her happinesse. Therefore, I exhort and beseech you all (beloued in the Lord)

Lord) put a bridle vpon your affections to restrain those boundlesse and vngodly lusts, whereto our flesh is too too prone, and seeke after God in your spirits with truth, that your soules may liue in peace and ioy.

Secondly, the soule is said to liue (*per dispositionem voluntatis*) by the godly disposition of her will. A faithfull soule is the House of God, because God is sed to dwell in her, in this life present, by the sweet taste of his gracious loue administred vnto her; and in the life to come, by the blessed fruition of his glory: (now) it is most meete that euery Master or Lord should haue command of his house, and so should God of our soules; therefore it is our dutie, euen as Christ hath taught vs, to submit our will to his will; not my will, but thine be fulfilled, *thy will be done in earth as in heauen*: O Father, from this time forth for euermore, *Amen*.

Secondly, the soule may be said to liue (*per dispositionem voluntatis*) by the disposition of her will, which ought to be conformed according to the will of God, and that is, that no man should go beyond the statutes of Gods holy Law and Commandements; and that euery man, as farre as possibly he may in all things, should conforme his will vnto the diuine will and pleasure of God; according to the saying of our Sauiour, If any man will come after me, let him denie himselfe, and take vp his crosse daily and follow mee; for the wicked doe not cease to sinne, though they haue no power to performe sinne, and though they haue no meanes or oportunitie to act sinne yet haue
not

not left their will and minde to sinne, if they might be suffered; as wee may say of Infancie, Sicknesse, Old-age and Captiuitie, the will is the roote (planted in the soule) the words and workes of a man are but the fruites, and its vnprofitable that other branches should spring forth, but such as the roote in the earth doth yeeld; a will well disposed of all other good gifts of God is certainly to bee accounted the chiefe gift vnto mans saluation, for from a good will all good workes are produced, and where a slaue doth liue in seruile feare, and hath a will to reuenge, hee would assuredly performe as much if he were as sure to scape punishment; the value of a good will should increase by loue, as fire doth by the addition of wood.

As in the two sisters *Martha* and *Marie* there were two wils, that is to say, Actiue and Contemplatiue, and both were harmelesse and laudable, so it is impossible for the soule to enter into the heauenly Countrey that is not exercised in one of these, that is, a willing desire alwayes to practise the workes of mercie, both by charitable gifts and godly counsaile to the Brethren, or alwayes to bee deuoted vnto the holinesse of godly meditation, making the Law of God the Glasse of his life, the wordes of God the path of his way, and the examples of the Saints the patterne of all his workes: these are the two wings of the soule whereby it may be lifted vp to Heauen.

First, the continuall meditation of Gods mercie : Secondly, the faithfull assurance and confidence we haue in our Mediator Iesus Christ. Why dost thou straggle and runne astray, O wretched man, af-

G

ter

ter many things? seeking rest and comfort to thy soule and bodie, loue one thing which shall suffice thee, for all things whatsoever thou desirest (tell mee, O my soule) where is that thou louest, where is that thou desirest, sure it can no where else be found, but where it can neuer bee lost, euen where Christ raigneth for euermore in glorie? the life of the bodie is the soule, and the life of the soule is G O D, O then *delight thy selfe in the L O R D*, and he shall giue thee the desires of thy soule, O liue in God and bee drawne to euerlasting life and glorie by his loue, *For hee that liueth vnto God, is dead vnto sinne; and hee that liueth vnto sinne, is dead before God*; therefore let the worthinesse of your soule winne you to the loue of God: let the qualitie of your soules worke in you the righteousness of God, and let the vtilitie and comfort of your soules driue you continually to seeke after God: O seeke after God and your soules shall liue for euermore.

Thirdly and lastly, the soule may bee said to liue (*per presentiam adiutoris*) by the sudden presence of his friend and helper, many man fainting and readie to perish in the raging fury of their enemies, as *Dauid*, when *Ionathan* comforted him, was againe refreshed and as a man reuiued with life, confirmed his patience vntill he had possesse the promise of his Inheritance with peace.

Abrahams heart was dead, yet when God told him, *I am thy buckler and exceeding great reward, the feare which he had of five Kings, was with him accounted nothing*: so when the iust who are accounted as the

Ap-

1. Sam. 20.3

Gen. 15.1.

Apple of Gods eye, and the Signet of his right arme are incompassed with all manner of troubles, their hearts are stablished and shrinke not, *For if God bee with vs*, say they, *who shall be against vs*: Thus when you behold the dignitie, qualitie, vtilitie, and comfort of the soule.

Loue God aboue all; be patient in all things, and bee assuredly refreshed in the hope of Gods neuer-fayling helpe. Which God Almightye grant vs euer to performe through

Christ Iesus,

Amen.

FINIS.

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